University Missourian

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UNIVERSITY CALENDAR

Mar. 8. Der Deutsche Klub meeting, women's parlors, Academic Hall.
Mar. 11. The Relation of the Physician to the Public and the Public to the Physician. Dr. A. W. McAlester.
Mar. 12. Elks' Benefit, University Auditorium.
Mar. 17. "America vs. Japan." lecture by Kiyo S. Inui, auditorium.
Mar. 18. The Positive Value of Doubt. Dr. C. M. Sharpe.
Mar. 25. The Outlook for Christian Civilization in South America. Mr S. Perry Wilson.
Mar. 26. Lecture at 8 p. m. by Prof. C. G. Hopkins, University of Illinois on "Theories and Facts Concerning Soil Fertility."
Apr. 1. Does American Law Embody the Spirit of Jesus, Dr. W. W. Elwang.
Apr. 8. The Position of the Educator in the Promotion of Social Uplift, Dr. A. Ross Hill.
Apr. 15. The Political Outlook in Russia, Rev. M. A. Hart.
Apr. 22. The Church Outlook in Russia, Dr. Isidor Loeb.
Apr. 29. How far do the Teachings of Socrates, Confucius, Buddha and Mohammed Agree with the Sermon on the Mount, Dr. W. J. Lhamon.

OUR EX-PRESIDENTS.

Mr. Roosevelt, America's most distinguished private citizen, after a term of seven years as the President of the United States, according to present plans will devote himself to literary pursuits. After an extended hunting trip in the wilds of Africa, and a visit to the capitals of most of the countries of Europe, he will return to the United States, and become an editor of a well-known magazine. He is only fifty years old, and has had the greatest honor in the gift of the people of the United States. He has been President, and he retires with the good will of all loyal Americans. He still has a long life before him. He chooses to devote himself to literary pursuits, and it is practically certain that he will exert a tremendous influence in public affairs. He has been offered the presidency of a great university. He has been offered the senatorship of a great state. He has accepted the editorship of a great magazine.

This brings up the question of the experience of our former presidents after retirement from office. This matter has at one time and another been a subject of discussion in both Congress and in the press of the country. Several years ago a bill was introduced in both houses of Congress to create a General International Conference, making all former presidents ex-officio members of the body for life, at a salary of $10,000 a year. The idea was to give the most distinguished private citizens of the United States permanent position of honor, and at the same time to provide a sufficient income to enable them to spend the rest of their lives in a manner in keeping with their former position of honor.

Three former chief executives have spent their latter days in poverty and neglect, and there has always been a feeling that something should be done by Congress to prevent this, although up to this time all action by Congress has come to naught.

Politics has been the chief activity of most of our former presidents, and several have become influential in party affairs, although they themselves aspired to no further office. The earlier presidents did not take active part in public affairs after retiring from the presidency, most of them choosing to retire to their estates and leave political affairs to their successors. Jefferson was an exception, for he was a great power in both of the two administrations that followed him. The opinion of the "Sage of Monticello" was in demand on all important questions. Two who perhaps took a greater interest than all others in political affairs were John Quincy Adams and Andrew Johnson. Both entered active politics immediately after retiring from the presidency. Johnson was elected to the United States senate from his state on the Democratic ticket, although he had been a Republican President. He died, however, soon after taking the oath of office. Adams became prominent in legislative affairs in the National House of Representatives, where he served for seventeen years, being elected immediately after retiring from the President's chair, and greatly influenced legislation during his time. Van Buren and Fillmore also took prominent parts in political affairs after their terms expired. Both led their parties for many years after retiring from the Presidency. Grant had a war record that made him famous, even more than his career while President, and after leaving that office he was a power in politics for a number of years. He attracted much attention abroad on his trip around the world, and received more honors from European rulers than had ever been given an American before. His latter years were spent in writing his personal memoirs and accounts of his tour of the world.

Literary pursuits have claimed the attention of most of the later presidents. Buchanan wrote a great deal upon questions of his time, especially upon subjects and questions of his administration. Arthur also did some writing for the magazines, but attained no distinction in this regard. Harrison wrote a great deal for the magazines and periodicals of his time. Cleveland perhaps became more prominent than any other former President in a literary way. He remained almost entirely non-partisan in politics, and through the magazines and newspapers he explained and justified many of the acts of his administration. He was also prominent in the reorganization of the Equitable Life Insurance company, and became one of the directors after the insurance investigations in New York City. He became a member of the executive committee of the National Civic Federation and wielded great influence in that body. The work of Roosevelt along literary lines began long before he was known politically. He spent his early life as a naturalist and hunter on the western plains, and wrote extensively of his experiences there. His literary work of the future is awaited with great interest.

Another subject that has received the attention of a great many of our ex-presidents is sports. Washington set the example by becoming the most famous fox hunter of his time. He hunted in royal style, importing his hunting equipment and dogs from England. He was also an expert wrestler and horseman. Hunting and horsemanship has claimed the attention of a number of our Presidents. Jefferson was a noted horseman, and Grant also spent a great deal of his time in the saddle. Cleveland distinguished himself through his fishing exploits. His fishing trips were always of great interest to the public. However, it remains for Roosevelt to excel all of the former Presidents, for he is the greatest hunter of all. He conducted hunting expeditions into practically all parts of this country before and during his term as President, and now he plans to eclipse all former exploits of the kind by a trip in search of big game in the heart of Africa.

MELODRAMA, HIGH AND LOW.

The performance at the Columbia Theater Saturday night of Henri Bernstein's drama, "The Thief," shows clearly the tendency of the modern drama. It is melodrama of a higher and more refined degree. Most of the newest dramas are of this nature, and they bring up the question of whether the taste of the public is getting lower, or whether the art of playwriting is degrading. It is neither. It is merely the taste of the public swinging from the so-called problem plays to something more exciting. People go to the theater to be amused, not to be confronted with questions long discussed.

The plays of Eugene Walker might be called high-class melodrama. His "Paid in Full," "The Wolf," and his latest play, "The Easiest Way," are dramas of this class. The modern high-class melodramas are not burdened with spectacular escapes of the heroine on telegraph wires and such thing. But they do show for the most part the downfall of the villain and the union of the hero and the heroine. "The Easiest Way," however, is an exception. In this day the heroine is left to follow the easiest way, that of sin and shame. In "The Thief" everything turned out happily, as they do also in "The Wolf." So it may be seen that while the high-class melodramas are better written, and are without the horrible thrills of the "ten-twen-thirt" theater, they follow rather closely the lines of the "thrillers." Of course the new melodrama has some thrills as in "The Roundup" and other plays, but not of the impossible kind.

This new tendency of the drama is not to be scowled on. How much better was "The Thief" than "Mrs. Warren's Profession," "Ghosts" and plays of that nature. Mrs. Fiske's new play, "Salvation Nell" is melodramatic, but it is of a much better tone than some of the plays the public has seen, even in the last few years. The days of the indecent and immoral drama has almost gone, and in its place is coming the strong, virile drama that should appeal to all classes of theater-goers.

VIEWPOINTS

(The University Missourian invites contributions, not to exceed 200 words, on matters of University interest. The name of the writer should accompany such letters, but will not be printed unless desired. The University Missourian does not express approval nor disapproval of these communications by printing them.)

Upper Classmen! Listen!

To the Editor of the University Missourian:

At the All-Freshman election Friday night, the upper classmen clearly demonstrated a lack of the qualities which are considered necessary to be a "gentleman." Although there were girls present, these boys, who had no business whatever being at this meeting, acted in a rowdyish manner and sang songs which did not reflect credit on them.

The girls of the Academic Department have often been blamed for not coming to the elections to vote, but if the respect shown to them Friday night is the kind they are accustomed to receive at these meetings, they ought not to be expected to attend.

FRESHMAN GIRL.

Gen. Thomas Ewing.

To the Editor of the University Missourian:

In your issue of the University Missourian of the second, there appears on the third page an article on Gen. George C. Bingham, and in speaking of his connection with Gen. Thomas Ewing and "Order No. II," you mention that "several years later Ewing had gone into politics and was running on the Republican ticket for Governor of Ohio." Is this not an error and was not Ewing running for Governor of Ohio on the Democratic ticket, and was he not always a Democrat after the Civil War? I think I am right. What do you say? J. V. C. KARNES.

[We say that you are correct. General Ewing's candidacy for governor of Ohio was on the Democratic ticket.]

A Senior Memorial.

To the Editor of the University Missourian:

The senior class is again debating the question of a memorial of some kind which will serve as a token of their gratitude to the University which has so liberally given them an education free of charge. The justness of this debt of gratitude is questioned by no one, nor does any one deny that a great deal of good results from such things. There are some differences, however, in regard to what is the best manner of indicating the good will we bear our Alma Mater.

It is evident that some things are more easily done than others. And people are too prone to do the easy thing rather than the best thing. All see the case of doing a thing like the class of '08 did, but many doubt seriously whether it is the best thing to do. The very fact that it is easy is a strong argument against it. A senior can contribute or not and he does not feel that he has won or lost an interest in anything tangible. A loan fund of $300 can at best reach but few. A small note of it is put in the catalogue, but not a great number read the catalogue. Of those who do read it not near all see this three or four-line notice, and still further, those who do read the notice, are not much impressed. There are few reasons to believe, then, that a loan fund has much effect on the University.

At best, only a very few persons can be personally aided each year. And might not these few find aid elsewhere? There are rich men to grant scholarships and loan funds. In almost every case the poor student can find private money to borrow. But private money will never come out to beautify the campus and erect objects about which student affection and pride will cling. It seems eminently more fitting for the senior class to leave some object of beauty about the campus. The class that first does such a thing will not only leave a noble emblem of their common affection for the University, but will also leave a precedent, which if followed by other classes, will result in wonderfully beautifying the campus and endearing it to University people and their friends. M.

The New Emmanuel Rules.

The clergymen engaged in the work of curing the sick by the suggestive process known as the Emmanuel movement have now adopted a new set of rules to meet the criticism of the public in general and of the doctors in particular. The chief points are: That no one shall be received for treatment without having first been examined by a physician who approves of the mental treatment; that the consent of a person's own physician must be obtained before he can be assigned to a religious specialist; that all patients not under the care of a physician must choose one before receiving instruction in the new movement. On this basis the movement asks the moral and material support of the medical profession.

Temperance Movements.

"George," spoke his better half, "you are interested in the temperance movements, are you not?"

"Why, certainly I am," he answered.

"Well, suppose you go out and make a few of them with the pump handle. I am in need of a pail of water right away."—The Bohemian.

A STATE'S DUTY TO ITS UNIVERSITY

Several states now contribute annually a million dollars each to the support of their respective state universities, and in some states the bulk of this income comes in the form of a mill tax, which is rendered without action of the legislature and which increases automatically with each revaluation of state property. A million dollars a year is, however, a very modest sum for a great and rich state like Wisconsin, or Illinois, or California to spend on its state university. These institutions may confidently expect incomes far larger than any privately endowed universities can hope to enjoy. It is clear that state support of education in a commonwealth educated to that ideal is the most generous and constant source from which such support can be drawn. The history of institutions like the University of Maine and the Pennsylvania State college shows how quickly the people of even the older states respond to the demands of their state colleges.

It is not to be expected, or desired, that the well endowed universities and colleges of New England and the Middle states will ever seek a closer relation to the state system of education. It is not unlikely, however, that other and younger institutions may find in these older states both a wider opportunity and a surer ground of support in some relation to the state government.

There is one feature of state support of education which is worth noting. In the earlier days the state university president was expected to lobby for his annual appropriation. In the better institutions that day has gone by. The state university president goes before committees of the legislature with his budget. He appears there not as a beggar, but as a state officer, exactly as the head of a government bureau goes before the committees of appropriations of Congress. He submits to whatever questioning on these estimates the committee desires to make, but, having made his statement, he will, if he be a wise man, throw the entire responsibility of making or refusing the appropriation asked upon the legislature. His duty is done when his case is fairly and fully stated. On the whole this position is a far more dignified one than that of the college president who undertakes to solicit money from individuals.—From annual report of the Carnegie Foundation for the advancement of Teaching.

OXFORD FOR THE PEOPLE

A joint committee of Oxford tutors and fellows and of labor-union delegates has framed a plan for extending the usefulness of the university by organizing systematic teaching for workingmen in industrial centers. The better qualified students are after preparation to go to Oxford, where special courses are to be provided; and the men, who must be genuine manual laborers, are expected after their studies are complete to be useful to their country as labor-union managers.

In America if a workingman wishes to go to college he goes, and nothing is thought of it. But the Oxford scheme is on both sides received with class-conscious suspicion. The Chamberlainite Outlook says that the proposal would "transform the whole character of the university by flooding it with workingmen students." The Tory Saturday Review wishes Oxford to be preserved as a place where gentlemen may go and "learn nothing useful." On the other side, a resolution of Amalgamated Railway Servants says that—

"It is inexpedient for the working classes to cultivate a closer relationship with Oxford by university extension lectures or any other methods until the teachings of the universities are radically altered so that a truer view of social questions may be taught, and it is inadvisable to send workingmen students to colleges unless the curriculum is made suitable for the training of labor leaders."

Strangely different from the American idea of a university is Oxford, with its costly and cumbersome system. The students are supposed to spend more than $1,500 a year each. The university and colleges had in 1903 an income of $2,595,000 and did besides a victualing business of $2,445,000 in lodging, food and wine.

Only $265,000, 10 per cent of the academic income, was paid to the Oxford teaching staff of 56, where Berlin University had 181 professors; but the 188 "privatdocenten" of Berlin were outnumbered by the private tutors of Oxford. Columbia that year had 551 in faculty, Michigan University 292. An American university spends 60 to 70 per cent of its income upon the teaching staff. In Michigan a lad could attend in 1903 for $185 a year; in the four Scottish universities for $50. Harvard and Columbia, with an investment income each a million dollars less than Oxford's, handle many more students.

Yet a university must be judged by its fruits. Oxford pays apparently scant attention to scholarship, yet produces great scholars. Its view of "social questions" is high Tory, yet it has armed many social reformers for noble work.—New York World.

ELIOT ON CIVILIZATION

Charles William Eliot, president of Harvard University recently spoke before the Texas General Assembly. The following extracts are taken from "The Pursuits of a Civilized Life," the type of subject which he has been considering:

"I have known four generations of men, and have often been able to trace the career of all four generations, my father's, my own, my son's, my grandson's, contemporaries; and so I have seen much of the conduct of life by young and old Americans; and I heartily wish that I could impart to you some of these observations and some of this experience.

"It is one of the most pathetic things in history, the small amount of the experience of one generation which can be communicated to the next, so that they will profit by it as if it were their own experience.

"Let me say a few words, to begin with, about pleasures, because they are very important, and the kind of things we enjoy indicates very much, quite accurately what kind of persons we are. For instance, the pleasures of the savage are ordinarily quite different from the pleasures of really civilized people; though, of course, in the mixed society which we nowadays call civilized, there are a good many savages, that is, persons whose pleasures are savage. What are they? In the first place, the pleasures of exciting chance; gambling is emphatically a savage pleasure. Excess in eating and drinking is another savage pleasure which, however, many civilized men indulge in.

Transitory Measures.

"Now, if you look at these pleasures, you will find that they are, all of them, of a very momentary or transitory description. You swallow a drink, for instance; the pleasure of it is gone in 10 seconds. You bet, and unless you bet long beforehand and indulge in eager anticipation of success, that pleasure is but fleeting, and it often leaves a very bad taste behind.

"Now, discriminate in the conduct of your lives between the transitory or momentary pleasures and the lasting pleasures—those that endure and will give you pleasure, not for a moment, but for years and all your lives. There are plenty of such pleasures. In sports—what we ordinarily call sports—discriminate in the same way between the sports that last and the sports that do not last; that cannot be had, in fact, after comparatively a short period in life.

"But I must not spend too much time on pleasures, though they are a very substantial portion of a normal life, and they yield to us innocent delights throughout our lives. Eating and drinking, for example, in moderation, is a lifelong delight and pleasure. It is not by any means a purely physical pleasure because we eat and drink together in families and companies. Do not be afraid of a pleasure which people say is physical. There are few healthy, innocent, physical pleasures which are not accompanied by intellectual and moral delight also.

A Lasting Delight.

"Cultivate the sense of beauty in some line of natural beauty. For instance, a very desirable acquisition of that sort is a taste for birds, a desire to learn all about the birds of your vicinity, how they live, how they nest, how they produce their young, what their manners are, what their natures are, how they fly. There is in any such systematic observation of nature a lasting delight, and with it goes the cultivation of the sense of beauty, and that is a lasting delight, a delight of an exquisite sort."

Following a consideration of the choice of work and the criteria which should actuate one's choice, Mr. Eliot continued:

"But now about the spirit in work. There we come upon a very serious difficulty in this era of great mechanical development and of the organization, as it is called, of labor. There is only one spirit in work which yields enjoyment, which, in the long run, yields happiness. There is only one spirit in work which enables a man to grow every year, and that is the spirit of doing one's level best all the time! That is the artistic spirit, the spirit of the painter and of the sculptor and of the inventor, the spirit which is expressed in that invaluable Bible phrase, 'Whatsoever thy hand findeth to do, do it with thy might!' Now, I suppose all of you know the trades union doctrine of the limitation of output. It is impossible for a man to obey that Bible saying, 'Whatsoever thy hand findeth to do, do it with thy might,' if he accepts that doctrine. And therefore it is very important that any young man who means to enjoy his life and make it a developing and an enlarging life should work always in one spirit, and in one spirit only—the spirit of doing his best every day and every year of his life.

"During the last 20 years in our country, there has been quite an extraordinary change of public opinion with regard to individualism, on the one hand, and collectivism, on the other. There have been ever so many 'rights'—what we used to call our private individual rights—which have had to be abandoned in favor of the right of the whole—of the collective. Some people think that this collectivism (the subordination of the individual right to the collective right), is socialism, but it is far from socialism. It is simply the development in legal forms of the actual fact that we have all become very much more dependent on each other than we used to be. When I first went to Mount Desert to live (that is an island on the coast of Maine), I found the people who had always lived there extraordinarily independent. They raised nearly all their food, they made nearly all their clothing; and as to their shelters and their vessels they built them all themselves out of their own woods. That state of society has undergone a profound change in the course of the last 25 years. We are all very much more dependent on each other than we used to be for food, for shelter, for clothing, for the necessaries of life.

Result of the New Order.

"Now, out of that change, that social change, has come this developing force of collectivism, the force exercised over the individual. This is not an unhappy change; it is a happy change. But it brings upon each one of us, as he earns his livelihood, as he provides for the needs of his family, other duties—the duties toward society as a whole and the duty that all of us are bound to work for the development of the ethics of industries and for the development of the ethics of free government. I need not say that much in our existing industries is not ethical, and much in our existing practice of government is not ethical, and it is the duty of each one of us to contribute to the improvement of the ethics of industry and the ethics of government.

"How are we going to do that? We are going to do it by observing Micah's definition of religion: 'What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God'? That is the best definition of religion that has ever been written. And every one of us needs to try to improve, to advance the means of doing justly, one man to another, one industry toward the community of customers—a government dealing with multitudes of men, who ought to be left free and equal. And to love mercy; that is the divinest of qualities. And industries are often not merciful. Governments are often not truly merciful. And, lastly, in Micah's words, 'Walk humbly with thy God.' Commune with Him; think of Him and love Him, and in that love and in that daily communion find the deepest satisfaction of moral life."

STEERING THE GOOD SHIP HOME

Oh, here's to the man at the bottom of the ship
And the man at the top as well,
And the man between when decks careen
Under the ocean swell,
When the night grows black,
And the spurning wrack
Of the gale blows high the foam,
Then here's to the man, the sailor man,
Who is steering the good ship home.

When the fog mist twists its sullen shroud
Beneath and above and around,
When the darkness lowers,
And the whistle roars,
With dismal recurring sound:
And the ship is a spot
By itself in the shapeless gloam,
Then here's to the man, the sailor man,
Who helps the good ship home.

There are loving hearts awaiting us,
In our homes across the sea,
They are praying for us, and staying for us,
By mountain and prairie lea:
When the vessel creaks, and the tempest shrieks
Its challenge across the foam,
They remember the man, the sailor man,
Who is bringing the good ship home.

And when we have reached the journey's end
On the sea of life so wide;
When the bar is passed and the ship is fast
In the harbor at high tide:
When the billows' roar is heard no more
And clear is the sky's blue dome,
Though tempest tossed may none be lost
When the Good Ship reaches Home.

—Dr. Charles M. Sheldon.

Long Distance Fight.

The man whose language would be model of restraint in the presence of the one who may have offended him too often grows fluent and strong over the long distance wire. As he and the man at the other end may not meet for a long time, and are reasonably sure to be much cooler when they meet, the procedure is comparatively harmless.—Chicago Inter Ocean.